2: Schaden--18 E-4,5 (1948-1954) 1962 Sh4 Guarani Sh44

/15 cont./ At
621 Praia Grande and in these centers of population they have fre-
[177] quent contact with the "great world," with travelers and tourists,
[735] and so they become beggars and covetous, as well as extraordi-
[733] nary alcoholics. Few of them work on the fazendas near the vil-
[464] lage.

[184] In comparison, for instance, with the village of Bananal, where
[157] women and children are affable, talking to any stranger, /16/
one notes that at Rio Branco the women, reserved and suspicious,
hardly know how to say two sentences in Portuguese.

[361] Araribá, now Pôsto Indígena Curt Nimuendajú, close to the
Rio Batalha, little more than 30 kilometers from the city of
[177] Bauru. In this nucleus live Guaraní Indians (almost all of them
Ñandéva) who for several decades have been subjected to attempts
at education for regular work and economic efficiency. The re-
sults are considered unsatisfactory in comparison with those
[114] achieved at the same post with Terêno Indians. On the occasion
[162] of my first visit (February of 1947), there were 78 Guaraní at the
[177] post, besides some mestiços. Contacts with the caboclo popula-
tion of the region are not infrequent.

[361] Palmeirinha, in western Paraná, on the banks of the Rio Iguaçu,
about seven leagues from the seat of the Pôsto Indígena Mangueí-
621 rinha, inhabited by Kaingáng Indians. The Indians of the village
162 of Palmeirinha, who come from the territory of Misiones and from
the contiguous area of eastern Paraguay, are all of the Mbüá sub-
group and in part relatives of the inhabitants of the village of Rio
Branco. When I visited them, the census showed 144 persons,
[114] men and women, 72 of each sex. Because of the dispersion of the
dwellings, it was not possible for me to verify the count.

361 Limeira, in Xapecó, western Santa Catarina. Likewise Mbüá
621 Indians, who came from the territory of Misiones, in part very
close relatives of some of those from Rio Branco and of others
from Palmeirinha. The village -- tôldo, as it is called there --
made up of about 15 houses, is located between the rivers Xapecó
and Xapecòzinho, near the confluence. I did not have the op-
[114] portunity to go as far as the village, difficult of access, but lived
[464] for a few days with some of the group at the P. I. /Pôsto Indígena/
Xapecó (of Kaingáng Indians), where the men sometimes work at
tillage as day laborers.

/29 cont./

854 855 165 [164] [536] In part the not very rational methods of raising the children are responsible for the high index of child mortality. On the occasion of journeys or celebrations, the children sleep in the open, exposed to the mist, becoming victims of grippe or pneumonia. During the dances, which extend from nightfall to the break of day, many mothers keep the infants riding on their hips, paying no attention to the violent shaking to which they expose them all night: only robust children withstand such practices. Thus cultural patterns are combined with the factors of natural selection.

515 [829] The patterns of hygiene in force among the Guaraní are very rudimentary, which naturally promotes the spread of contagious diseases of all sorts. Ordinarily one does not see the slightest preoccupation with body cleanliness. A Mbüá from Xapecó told me that "the Guaraní go about dirty, because they were really born to be poor." If there is a river close to the village, the young lads may once in a while take a bath, but solely for the purpose of cooling the body on a hot day or of having fun in the water. The Ñandéva of the coast say that, in the opinion of the "ancients," a morning bath would give "long life," a belief that, by the way, also exists in other native populations: they remember an old man who demanded that children take a bath in the river every morning, "in order to become strong," but they confess that the Guaraní of today "prefer to remain near the fire." -- The smell of sweat [147] and smoke that characterizes them has been erroneously taken for a "racial odor."

164 [146] [733] [751] Health conditions are not good. In the coastal villages, for example, many suffer from malaria, venereal diseases, frequent grippes, etc. The irregular diet and alcoholism reduce physical resistance. The Kayová of Mato Grosso have been decimated by tuberculosis, which readily spreads among them not only because of the lack of cleanliness, but because of the custom of having many people eat at one time from the same dishes or cups, of preparing chicha (a beverage fermented with the aid of saliva) in large collective tubs, of not dispensing the chimarrão /a beverage made with maté/ and, above all, the tererê (a beverage of maté with cold water, taken by means of a suction tube), and, finally, by the nocturnal dances in the open air.

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/175 cont./
to the /176/ demands of the new conditions, which forces him to share the power with a civil chief. 3. Teachings of the Christian doctrine are invoked to explain the frustration, making possible a reinterpretation of the myth. 4. The frustration is related in causal terms to the aspects of cultural change appraised negatively, which favors the strengthening of antiacculturative reactions. 5. Both the negative result of the ceremonies and the misery and poverty stemming from the carelessness of the economic activities result in general psychic depression, a persecution mania, flight toward sickness and other such morbid manifestations (10),

[TEXT CONTINUED ON PAGE 228]

10. /From pp. 177-178 of the original source./ It is necessary, in my opinion, to include among these manifestations the considerable consumption of sugar-cane aguardiente among the present-day Guaraní, undoubtedly bound up with the larger sphere of the acculturative problems. No great effort is needed to see that the tendency toward alcoholism increases in direct proportion to the social disorganization and the frequency of contacts with foreigners. The most prone to the vice are the Ñandéva and Mbüá of the villages of Bananal, Itariri, and Rio Branco; the least, the Mbüá most faithful to the original patterns of their culture, such as, for example, the Mbüá of the Serra dos Itatins, who came from Paraguay in 1946 and among whom, on the occasion of my visits, there was no inveterate drinker.

The attitude of the Indians regarding drunkenness is interesting. Some, generally the ones most caboclolzed, feel little pleasure when the subject is mentioned; they are ashamed of the vice, which they try to fight, even by means of remedies. Others, like the Mbüá of Rio Branco, talk about their tendency toward the use of drink without the least constraint: "Sometimes a person